l: Karsten--123
116, 192, 137, 241

(1916-18) 1935
(1928-29)

Jivaro

"The following trees and plants are cultivated by the Jibaros and the Canelos Indians; the names in the Jibaro and in the Quichua language are indicated with Jib. and Qu. respectively:

Manioc (Manihot aipi, Jib. máma or tsanímba, Qu. lúmu) of many different classes, plantain (Jib. pa'andama, Qu. palanda), batatas (Convolvulus batatas, Jib. ínchi, Qu. kumál), mani or earth-nuts (Jib. nuśśi, Qu. ínchi), beans (Jib. mika, Qu. poroto (1), sanahoria (Daucus carota, Jib. maya, Qu. sanahoria), maize (Jib. sháya, Qu. sara), mandi (2), (Jib. sangu, Qu. mandi), a kind of sweet potato (a vine), (Jib. kingi, Qu. papa chambo), pumpkin (Jib. yui, Qu. sapallu (3), the chonta palm (Jib. uí, Qu. chunta-rúru), and the sugar cane (Jib. pa'ata, Qu. huiru).

The Indians also cultivate the Capsicum or Indian pepper (Jib. hímya, Qu. uíchu), the naranhilla (Solanum quitense, called narangi in both languages), and the tomato which the Jibaros call kukuchi.

The gourd tree (Jib. tsáppa, Qu. pilchi) is also cultivated, but only because of the dishes and water-bottles which are prepared from its large fruit, and which the Indians use in their daily life."

"1. Spanish poroto.
2. A plant producing a fruit similar to the manioc.
3. Spanish zapallo."

"How the tobacco, the natemma, and the maikoa are used, will appear from descriptions given later on.

Varvasco is a common name for certain poisonous plants which play an important part in Indian fishing. They will again be dealt with in the chapter on the Indian fishing practices.

Tsinsímba is the name of a small fragrant plant, cultivated by the Jibaros, to which a magical power is attributed. The leaves of the plant are chewed and mixed with saliva (in the same way as the leaves of the tobacco), and given to the women and children at certain feasts to make them strong and active.

There is another similar plant, cultivated by the Jibaros, which is called chikí. The root of the plant is warmed up in a clay pot half-filled with water, together with some leaves of tobacco, and the drink is given to a woman at the 'feast of the women'. This drink has the effect of a vomitory and is supposed to purify the stomach of the woman.

Among the magical plants cultivated by the Jibaros and Canelos Indians must also be reckoned the roucou shrub (Bixa orellana; Jib. ipyaku, Qu. manduru), the fruit of which affords the red dye which the Indians use for painting the face and the body."

"1. Varvás u. This name includes two or three different plants which are also used in fishing, the ish being stupefied with the poisonous juice squeezed from the root. The plant used for e arrow-poison is probably Cracca toxicaria, a small, leguminous bush containing an alcaloid called rotidona. In order to get the juice, the root is crushed with a lub and boiled for a while in a special pot; when the poison is extracted, the roots are t ken out, leaving the liquid.

2. Hámbi l llu is a bush, growing wild; its poisonous properties are obtained as follows:--a pie e of the stem is cut off, the bark removed and thrown away, the wood sobstance crus ed and boiled for some hours. [147]

3. Pála hu sca is a big flat liana, about 12 to 15 cm. in breadth, which creeps up the giant trees f the virgin forest. Because of its flatness it is called 'the shovel-liana' (pala ='s ovel'). A piece of the stem is cut off, crushed with stones and boiled for some two h urs in a special pot.

4. Cáñu hu sca, a liana of about the same size as the pála huásca. Along the mid-dle of this lian there runs a deep channel from which it takes its name (cáñu ='chan-nel'). Cáñu hu sca is prepared in the same way as the pála huásca.

5. Payánge i is a big yellow liana creeping under the earth. A small sprout pro-truding from th earth indicates its presence. It is prepared in the same way as the lianas already nentioned, a piece of the stem being cut off, crushed and boiled.

with clubs and boiled for a while in a small pot. The woody pieces are then taken out leaving the liquid.

11. Lispúngu múyu. Lispúngu is the name of a tall, thick tree of the forest with fruit about the size of that of the gourd tree. The fruit is cut up, the small seeds taken out, ground, and boiled separately in a special pot. Then the liquid is strained through a piece of linen and the essence carefully pressed out. [148]

12. Hámbi múyu. Of this plant there are three species, of which two are used for the arrow-poison. The one is a tree called hátun hámbi múyu the other is a shrub called uchilla hámbi múyu: of both the red and comparatively small fruit is used. In preparing the hátun hámbi múyu, the fruit is cut open, its seeds taken out and ground. A considerable quantity, say a small wooden basin full, of these ground seeds is boiled in a special pot, then it is strained and the essence, which is white, pressed out just as in the case of the lispúngu múyu.

In using the uchílla hámbi múyu the small red fruit is cut open and the seeds taken out and ground.

13. Tarapútu cara is a vine the leaves of which are similar to those of the tarapoto palm. There are several varieties of this vine and all of them are used in preparing the arrow-poison. The black bark is scraped off the vine with a knife until the desired quantity has been obtained; this is then boiled.

14. Cicuánga caspi, 'the tucan tree' (cicuánga = 'tucan') is a beautiful high tree. A certain quantity of the bark is scraped off and boiled.

15. Hámbi cára cáspi. A small shrub. The rind is scraped off and prepared exactly in the same way as the Cicuánga cáspi.

16. Yána hámbi cáspi. A small shrub. The root of it is used, being crushed with a club and boiled, just as was done with the rind of the hámbi cára cáspi and other shrubs.

17. Chilíca cáspi. A big tree. The bark is scraped off and prepared in the same way as the previous ones.

18. Chihun cáspi. A shrub. The root is cut into small pieces and boiled for about half a day in a special pot until its poisonous juice is set free, in the form of a concentrate.

19. Ahuiríngri caspi. The ginger shrub (Zingiber officinale?). The root is cleaned and boiled for about two hours.

20. Hámbi pahuága. A big tree. The thick bark is detached from the stem, crushed with stones and boiled.

21. Mándi. There are two species of this plant. The one is small with edible fruit and leaves, and cultivated by the Canelos Indians for its nutritive value. The other one is

bigger and poisonous and only used in the preparation of the arrow-poison. The rind of the stem is taken, carefully cleaned, and then boiled.

22. Pála pánga rúya. A small shrub of which the root is used. Up to ten roots are taken, the small fibres separated and boiled in a special [149] pot on a slow fire for a long time--nearly two days; a concentrated poisonous liquid results.

23. Huaránga quihua. A small plant of which the root is boiled.

24. Hámbi útchu, Indian pepper (Capsicum). The Indians cultivate different species of Capsicum. The one called hámbi útchu is small, yellow in colour, and so strong that it cannot be used as spice. It is exclusively used in preparing the arrow-poison. The whole fruit is boiled for a while and then mashed.

25. Matíri útchu, another kind of Capsicum. This is bigger than the hámbi útchu, red in colour, and also used as spice. When it is used for the preparation of the arrow-poison the seeds are taken out, mashed, and boiled in a little water.

Of these liquids and mashes nearly all, after being boiled separately, are placed together in a large pot for further boiling.

The exceptions are:--

No. 10. Hámbi huásca--the liquid obtained is evaporated over a little fire until only a small concentrate is left, and this is dropped into the large pot, a little at a time.

No. 12. 2nd species--uchílla hámbi múyu--of which the ground seeds are placed in

the large pot without being boiled first.

After thus learning the different plants which yield the ingredients necessary for the arrow-poison, we must examine somewhat more closely how the poison is prepared and what ideas the Indians associate with it."

1: Karsten--153
192, 137

(1916-18) 1935
(1928-29)

Jivaro

"1. Yarrier, one of the biggest lianas of the virgin forest (probably identical with the tarapútu cara of the Canelos Indians). A certain quantity of the rind is scraped off with a knife and boiled in a pot with other poisonous ingredients.

2. Yariráhua; 3. Tsaueimera; 4. Papúra; 5. Nupáma; 6. Machápi; are all thick lianas of about the same size as the Yarrier just mentioned. They are all prepared in the same way, a quantity of the bark being scraped off and boiled with the poisonous ingredients obtained from the other plants.

7. Páingis is a smaller liana about 2 to 3 cm. in diameter. It is prepared in the same way as the other lianas.

8. Eimera is a small wild shrub. The Jibaros use the root of it, scraping off some of the rind which covers it, and then preparing it in the same way as the rinds obtained from other plants.

9. Yeistseásа (seásа ='poison') is another small shrub with poisonous properties. A quantity of the rind is detached from the stem and beaten with stones. The juice is thus pressed out and then boiled.

10. Tachira is likewise a shrub. The rind is scraped from the stem and boiled with the rest of the poisons."

l: Karsten--560-582 (1916-18) 1935 Jivaro
116, 192 (1928-29)

[KS: For Karsten's vocabulary of the Jivaro language see the original work, pp. 560-582.]

6: Fiornoy--333-334 (1936) 1937 Jivaro-1
116, 192, 601

The system of notation is that recommended by the Institute of Ethnology. (1) [334]

French-Jivaro or Šuor Vocabulary

...[all except kinship terms omitted]

father	apāro
mother	nokūro
son	kuciri
daughter	nawandri
brother	yaţura
uncle	iči
aunt	nūkua
father-in-law	liči or iči
mother-in-law	nūkua
brother-in-law	sa'i
sister-in-law	ue iri
son-in-law	aue (uncertain)
daughter-in-law	nūati (")

1. As regards the letter k, it should be read k' as in 'car' and k as in 'cour.'

6: Flornoy-333-334 (1936) 1937 Jivaro-2
116, 192, 601

grandfather	pǫwa
grandmother	nukuri
grandson	tirangiru
granddaughter	
nephew	aowitiru
niece	aowir

22: Hamy--389-390 (No date) 1873 Jivaro
116, 192, 175

"The Jivaro speaks generally one of the 13 dialects mentioned by Velasco. Sometimes, as among the Aguarunas, he uses a little Quechua; it appears even that the names of numbers above five are borrowed from this language, and Mateo Paz Soldan was led to believe with several other writers, that certain Jivaro had formerly been subjugated by the Incas....

This opinion is not generally held..., and the use, very [390] limited moreover, of Quechua finds its explanation in the relations maintained in the neighborhood, comparable to those which the same Indians maintain today with the Peruvians of Chachapoyas and the Colombians of Canelos, who teach them a little Spanish."

29: Vigna --]
116, 192

[2] (no date) 1945 Jivaro

The Jíbaro

blance to the

On rare occa

things and ph

nounce; but if

spoken by the

Language. The Jíbaros have their own language which bears no resemrimitive languages or dialects spoken among the other Indians of Ecuador.ons, they have appropriated words and foreign terms in order to indicate omena new to them. The Jíbaro language is somewhat difficult to pros melodious and solemn, especially in the official discourses, or as omen and children.

116, 342, 192

The house (hõa) is a combination of a frame-house and a three-purlin house. It has ridge-purlins that touch the ground. At each one of the gable sides there is a semicircular projection. (See Plate 60, Fig. 2) The walls consist of upright panels of Iriartea-wood. Loopholes are frequently cut out, as may be seen on Plate 66. Very interesting is the nomenclature of the component parts of such a house. The ridge-purlin with its supports is called tĕitĕimeruke, the ridge-purlin itself is called tĕitĕimeruke-esari, while the term for the support is tĕitĕimeruke-axiami. The frame structure is called makui; its component parts have special designations: the longitudinal beam of the frame is called makui-esari, the cross-beam: makui-pauri or makui-yangeri; the upright supports are called makui-axiami. The side-purlin and its supports are called numbixi, the side-purlin itself: numbixi-esari and the supports: numbixi-axiami. The semicircular projections are called tẽxeri, its roundliana: itingamori and its uprights: tĕikitĕik. The rafters of the saddle-roof are called awangeri, the three main spars of the semicircular extension: akuxkamori, the secondary rafters: tẽxeri awangeri, the crossbeam to which the secondary rafters are tied on the top: anuxtukmori.

In each one of the semicircular extensions there is a door: wáitiri. Newly introduced are ridge-purlin supports, tixeraseri (from the Spanish tijeras), that rest in pairs on the frame. Their lower end is sharpened to a point, which is inserted into the

cross-beam close to the frame-supports, so that only two pairs of each ridge-purlin supports are required. Frequently they are used in addition to the ground-supported ridge-purlin uprights. There are no other cross-beams.

Refuge huts are called aûo. They consist of two cross-beams, one being higher than the other. The spars are placed across the longitudinal beams. See cartogram no. 8.

The information given about the hûo was gathered from the Atechoal Indians. If I remember it correctly, the houses of the Aguarunas were of like construction. In the Aguaruna territory I saw the most primitive huts erected on sandbars as an overnight accomodation. They slept on a layer of leaves. Where they had their heads, they had several of the fan-shaped leaves of the Carludovica palmata or a palm-frond. Cf. cartogram no. 8.